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Oct. 24. 1687. *H. Maurice R^mo in X^to P. D. Willielmo Archep. Cant. a Sacris.*

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Short Defence

OF THE

ORDERS

OF THE

Church of England,

As by Law Eſtabliſh'd:

Againſt ſome ſcatter'd Objections of Mr. *Webſter* of *Linne*.

By a Presbyter of the Dioceſs of Norwich.

LONDON,
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As by Law Establish'd:

Against some scatter'd Objections of Mr. *Webster* of *Lime*.

By a Presbyter of the Diocese of Norwich.

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The Objection againſt our Ordination in the Church of England, *as eſtabliſh'd by Law, according to my beſt Apprehenſion, is this.*

THat whereas our firſt *Liturgies* after the *Reformation*, in the Form preſcrib'd for the *Ordination of Biſhops, Prieſts and Deacons*, appointed not the Biſhop ordaining to ſignifie in the words of Ordination, for the ſake of what *Office* the Perſons ordained were to receive the *Holy Ghoſt*; that Particular being ſince added, as it ſeems to acknowledge a former Omiſſion, ſo it leaves a large Chaſme between thoſe *Rightly and Canonically* ordain'd, and thoſe who were not ſo, to the utter *Nullity of our Orders*; that *Addition* made to our late *Rituals* not being ſufficient to repair the former defect. For Inſtance; Tho *Arch-biſhop Cranmer* might be *Canonically ordain'd* himſelf, and ſo might rightly ordain others; yet thoſe ſo ordain'd by him, or his fellow Biſhops ordaining *Dr. Matthew Parker* only by the *defective Reform'd Service-Book*, *Parker* was really no Biſhop, and ſo thoſe afterwards ordain'd by him were no true Biſhops, Prieſts or Deacons. Becauſe *none can confer that power on another, which he never had really in himſelf*; which, if true, the whole *Engliſh* Hierarchy falls to the ground.

Anſwer.

THis Objection looks ſomewhat plauſibly at firſt, and had it any thing of real Weight in it, would be much more pertinent than the ſo often alledg'd and baffled *Romance of the Nags-head Ordination*; but if duly conſidered, has nothing of Solidity in it: For

1. It takes for granted what we deny, and what thoſe of the *Roman* Church upon their own Principles can never prove, *viz. That Orders are a Sacrament: Three things, ſays* Merbeſius, *a late and well approv'd Writer of that Communion, ought to concur to the Being of a true Sacrament; Firſt, a Promiſe of Grace to be deriv'd from it: Secondly, ſome ſenſible Sign, with a preſcrib'd form of Words, which ſhould be made uſe of as a Mean or Inſtrument whereby to apply the Promiſe; and Thirdly, ſome Divine Command, by which Chriſt has enjoyn'd the adminiſtration of ſuch a Sacrament, either to the whole Body, or ſome particular member of the Faithful.* Now it will be extream difficult to diſcover all theſe Circumſtances in that which they call the Sacrament of Orders: For ſhould we grant, that by them *Grace is deriv'd to the Perſon Ordain'd*, or ſhould we own a *Command of Chriſt for the Collation of Orders*, yet where's that *ſet Form of words appointed by Chriſt himſelf for the Adminiſtration of this Sacrament.* In Baptiſm we have the words of *Inſtitution* indeed, and thoſe retain'd throughout the Univerſal Church, without any conſiderable Variation:

Tria ad veri Sacramenti eſſentiam concurrere debent, 1. Nempe Promiſſio Gratiæ ex eo derivandæ. 2. Signum aliquod ſenſibile cum præſcriptâ verborum formâ, quod veluti Medium ſeu Organum ad applicandum Promiſſionem adhibeatur. 3. Denique Divinum Mandatum, quo Chriſtus hujuſmodi Sacramentum, fidelibus vel omnibus vel aliquibus adminiſtrari juſſerit. *Ben. Merbeſ. Sum. Chriſt. p. 3. q. 4.*

on ; In the *Euchariſt* we have the ſame general Agreement : But here we have a vaſt unaccountable difference between the *Greeks* and thoſe of the *Roman Church*, and again between the *Ancient and Modern Church of Rome:* Where yet we may reaſonably ſuppoſe, they could not have differ'd ſo much, had our Saviour left any particular form of words for that Solemnity : If there were no form of words preſcrib'd, then, according to the Rule before-cited, *Orders can be no Sacrament*, and *the Church of England* is as much at liberty to depart from the preſent Example of the *Roman* Church, as that was to quit its own *Ancient Rituals*, or to vary from the *Eaſtern*, or any other *Chriſtian Churches*.

Beſides, *That Indelible Character*, which is ſaid to be given in Orders, is a principal proof of their being a Sacrament ; but it would be a very hard task to reconcile that Decree of *Gregory* the Seventh Biſhop of *Rome* of that name, with this notion of an Indelible Character. *We following the ſteps of the holy Fathers, declare the Orders of thoſe who are ordain'd by Excommunicate Perſons to be void and of no effect.* For if the Character of Orders be indelible, Excommunication cannot obliterate it, nor make Orders conferr'd by the Excommunicate invalid. Nor will that fore-mention'd Character agree very well with that Rule of *Pope Cæleſtine* the Firſt, given to the Biſhops of *Vienne* and *Narbonne* ; *Let no meer Lay-man, no Man that has been twice Married, none who is or has been the Husband of a Widdow be put into holy Orders ; or if any ſuch unlawful Ordinations have been made, let them*

Ordinationes iliorum qui ab Excommunicatis ſunt ordinati, Sanctorum Patrum ſequentes veſtigia, irritas fieri cenſemus. *Cons. Rom. 4. A. 1078. Lab. & Coſſ. T. 10. p. 370.*

Nullus ex Laicis, nullus Bigamus, nullus qui ſit viduæ maritus aut fuerit, ordinetur ; & ſiquæ factæ ſint ordinationes illicitæ, removeantur, quoniam ſtare non poſſunt. *Concil. gen. T. 2. p. 1621.*

them be taken away as ſuch which cannot ſtand good. Here again it's plain enough, That if the Character be as ſuppos'd, Marrying twice, or marrying a Widdow, which can ſcarcely be proved Sins, cannot poſſibly expunge it; to which I might add the Anſwer of *Leo the Firſt to the Enquiries of Ruſticus Biſhop of Narbonne*, concerning ſuch as only *pretended to be Biſhops*, and thoſe ordain'd by them: Only this I conclude, *That if the Judgment of a Biſhop of* Rome *be ſo Auguſt and Sacred as ſome would perſwade us, Orders imprint no Indelible Character upon the Soul, and conſequently are no Sacrament.* For ſhould the Aſſertors of this Sacrament fly to that trite Saying of St. *Auguſtine*, *That Signs, when they are apply'd to Sacred Rites, are called Sacraments*; that would weaken, not ſecure their Cauſe. But if Orders muſt be a Sacrament in the ſtricteſt ſenſe, I deſire that paſſage of *Aquinas* may be remembred, *That ſince the Matter of Sacraments, in the ſenſible parts or outward ſigns of Sacraments are determined, much more ought the Form of words in Sacraments to be determin'd:* And that of *Suarez*, *If there be any change of the Matter, or of the Eſſential and Subſtantial Form, there is really no Sacrament.* Which Paſſages, how they'll agree to thoſe things hereafter to be mentioned, may be left to every ordinary Conſiderer.

Signa, quum ad res divinas pertinent, Sacramenta appellantur. *Aug. Ep.* 138. *ad Marcellinum* 2. *Edit. Par.* 1679.

Cùm determinata ſit Sacramentorum materia, determinatæ ſcilicet ſenſibiles res, multò magis determinata eſſe debet verborum in Sacramentis forma. *Aquin. Sum. p.* 3. *q.* 60. *a.* 7.

Si mutatio materiæ aut Formæ Eſſentialis ſeu Subſtantialis ſit, nullum efficitur Sacramentum. *Suar. p.* 3. *T.* 3. *D.* 2. *ſ.* 4.

2. It cannot be imagin'd reaſonable, that thoſe Perſons who diſpute ſo much among themſelves concerning the *Eſſence of Orders*, ſhould Cavil againſt our Church, as wanting any thing *Eſſential* in them; for common Senſe teaches thoſe, who will engage in Controverſie with others, firſt to agree among themſelves what

what the Subject of the Controverſie ſhall be. Now it's to be conſider'd, That whereas the Ancient Ordinals of the Church of *Rome*, requir'd only *Impoſition of the hands of Biſhops and Presbyters* in Ordination; later years have added the Ceremony of expoſing the *Chalice with Wine, and the Patten with an Hoſt upon is, to the touch of him who is conſecrated Prieſt*, with theſe words, *Receive thou Power to offer Sacrifices to God, and to celebrate Maſſes both for the living and the dead, in the name of God, Amen.* And this laſt has almoſt juſtled the more ancient Ceremony out of doors; being grown into ſo great a Reputation, that *Aquinas* plainly concludes, *That ſince the principal Action of the Prieſt is to Conſecrate the Body and Blood of Chriſt, the Sacerdotal Character is truly imprinted in the delivery of the Chalice with a particular form of words:* Which Concluſion of his he proves by this Argument, *That it belongs to the ſame Perſon to induce the Form, and to prepare the Matter immediately for that Form. Whence in conferring Orders the Biſhop does two things; for he firſt prepares theſe to be ordain'd for the ſuſception of Orders, and in the next place gives the*

Accipe Poteſtatem offerre Sacrificium Deo, & Miſſas celebrare tam pro vivis quàm pro mortuis, in nomine Domini, Amen.

Cum Principalis Actus Sacerdotis ſit Corpus & Sanguinem Chriſti conſecrare, rectè in ipsâ Calicis datione ſub certâ verborum Formâ imprimitur Sacerdotalis character. *Aq. Suppl. q. 37. a. 5.*

Ejuſdem eſt Formam aliquam induc̃ere, & Materiam de proximo præparare ad Formam; unde Epiſcopus in Collatione Ordinum duo facit, Præparat enim Ordinandos ad Ordinis ſuſceptionem, & Ordinis poteſtatem tradit; Præparat quidem in inſtruendo eos de proprio officio, & aliquid circa eos operando, ut idonei ſint ad poteſtatem accipiendam: quæ quidem præparatio in tribus conſiſtit, ſcilicet Benedictione, manus Impoſitione & Unctione; per Benedictionem Divinis obſequiis mancipantur, & ideo benedictio omnibus datur; ſed per manus Impoſitionem datur plenitudo gratiæ, per quam ad magna officia ſunt idonei, & ideo ſolis Diaconibus & Sacerdotibus fit manus Impoſitio, quia eis competit Diſpenſatio Sacramentorum, quamvis uni ſicut principali, & alteri ſicut Miniſtro; ſed Unctione ad aliquod Sacramentum tractandum conſecrantur, & ideo Unctio ſolis Sacerdotibus fit, qui propriis manibus Corpus Chriſti tangunt; ſicut etiam calix inungitur qui continet Sanguinem & Patena quæ continet Corpus, ſed poteſtatis collatio fit per hoc, quod datur eis aliquid quod ad proprium actum pertinet. *Ibid.*

Power

Power belonging to the Order: He prepares them, both by inſtructing them concerning their proper offices, and by doing ſomewhat about them, whereby they may be fitted for the Reception of Power; which Preparation conſiſts in three things, viz. *In the Benediction, in Impoſition of hands, and in Unction: By the Benediction they are obliged to Divine Obedience, and therefore that is given to thoſe of all Orders; by Impoſition of hands is given the fulneſs of Grace, by which they are fitted for great Offices, and therefore only Deacons and Prieſts have hands impos'd upon them,* (He might have added Biſhops; but here our Diſſenters agree with the Paraſites of *Rome*, that Biſhops are neither a diſtinct Order, nor of Divine Right) *becauſe to them belongs the Diſpenſation of Sacraments, tho to Prieſts as Principal, to the other but as Miniſters; but by Unction they are Conſecrated to handling the Sacrament, and therefore it's given only to Prieſts, who touch the Body of Chriſt with their own hands, and both the Chalice which contains the Blood, and the Patten which holds the Body, are Anointed; but the Collation of their Power and Authority, conſiſts in delivering ſomething to them which belongs to their proper work.* And whereas it's his ſecond Argument or Objection againſt this Concluſion, *That our Lord gave his Diſciples the Sacerdotal Power when he ſaid, Receive ye the Holy Ghoſt; whoſe Sins ye remit they are remitted,* &c. John 20. *and the Holy Ghoſt is given by laying on of hands, that therefore the Character of Orders is impreſs'd by that Impoſition of hands:* He

Dominus dedit Diſcipulis Poteſtatem Sacerdotalem quando dixit, Accipite Spiritum Sanctum, quorum remiſeritis peccata, &c. *Joan.* 20. Sed Spiritus Sanctus datur per Manûs Impoſitionem, ergo & in ipsâ Manus Impoſitione imprimitur Character Ordinis---Reſpondit, Dominus Diſcipulis dedit Sacerdotalem poteſtatem, quantum ad Principalem actum, ante paſſionem in Cœnâ, quando dixit, Accipite & Manducate, unde ſubjunxit, Hoc facite in meam Commemorationem, ſed poſt Reſurrectionem dedit eis Poteſtatem Sacerdotalem, quantum ad actum ſecundarium, qui eſt ligare & ſolvere. *Ibid.*

endeavours to anſwer it, but with abſurdity enough, *That our Lord gave his Diſciples Sacerdotal Power, as to its Principal Act, before his Paſſion in his Supper, when he ſaid, Take and Eat; and therefore he ſubjoin'd, Do this in Remembrance of me: But after his Reſurrection, he beſtow'd upon them Prieſtly power, only as to its Secondary or inferiour Act*, i. e. *as to the Power of binding and looſing, which was given*, (as alledg'd in the Objection,) *by Impoſition of hands*. In which anſwer he perverts the ſenſe of our Saviours words, *Take and Eat*, by reſtraining them to the Apoſtles alone, whereas they were intended to all Believers: And he miſtakes the Evangelical ſtory; For tho St. *John* tells us of that Power of binding and looſing, as given after the Reſurrection, in the Chapter by him cited, *v.* 22, 23. Yet he might have found the ſame Commiſſion given to all the Apoſtles, even before the Inſtitution of that Supper, *Matth.* 18. 18.

But to paſs by ſuch ordinary miſtakes; The Determination of Pope *Eugenius* the Fourth, in that famous Council of *Florence*, is very poſitive in the caſe; for enumerating the Sacraments receiv'd by the *Roman* Church, and giving ſome account of their Nature, for the Inſtruction of *Armenians*, he tells them, *That the ſixth Sacrament is that of Orders, whoſe Matter that is, by the touching of which the Order is conferr'd; as the Order of Prieſthood is given by offering the Chalice with Wine, and the Patten with Bread, to be touch'd by the perſon ordain'd; and the Form of Prieſthood is that, Receive thou Power to offer Sacrifice*, &c. To which Paſſage the formerly-cited *Merbeſius* gives a very trifling Anſwer,

Sextum Sacramentum eſt Ordinis, cujus Materia eſt illud per cujus traditionem confertur Ordo; ſicut Presbyteratus traditur per Calicis cum vino & patenæ cum pane porrectionem; Forma Sacerdotii talis eſt, accipe poteſtatem offerendi, &c. *Concil. g. T.* 13. *p.* 538.

ſwer, That the Council of *Florence* (forſooth) did not determine this *Conciliariter*, or as a *Matter of Faith and Dogmatically*, but only at the rate of *Common diſcourſe*, without telling whether the Patten or Chalice were the *Eſſential*, or only the *Accidental* matter of Orders; which is wholly Impertinent, and no way reconcileable to what follows in the Concluſion of that Decree, *viz.* *Theſe things being thus explicated, the* Armenian *Orators, in their own name, and in the name of their Patriarch, and of all the* Armenians, *do with all Devotion and Obedience, ſubmit to, and embrace this moſt wholeſome Synodical Decree, with all its Canons, Declarations, Definitions, Traditions, Precepts and Appointments, with all that Doctrine laid down in it; and whatſoever elſe that holy Apoſtolick See, and the* Roman *Church maintains and teaches.* And to the ſame purpoſe, and almoſt in the ſame words ſpeaks Cardinal *Pool*, our Country-man, in his Decree concerning the *Reduction of* England *to the* Roman *Communion.* But notwithſtanding the Expreſſiveneſs of three ſuch very conſiderable Authorities, others of the ſame Communion have preſum'd to think otherwiſe, and to fix the Eſſence of Ordination only in *Laying on of hands*, without regard to any Form of Words whatſoever; declaring Laying on of hands and Prayer to be the only *Antient and Catholick Ceremonies*, in the conferring of Holy Orders: So *Durandus*, giving an account of what conſtitutes a Prieſt, aſſures us, *That, according to Canonical Tradition, when a Prieſt is* or-

His omnibus explicatis Armenorum Oratores nomine ſuo & ſui Patriarchæ & omnium Armenorum hoc ſaluberrimum Synodale Decretum, cum omnibus ſuis Capitulis, declarationibus, definitionibus, traditionibus, præceptis & ſtatutis, omnemque Doctrinam in ipsâ deſcriptam; nec non quicquid tenet & docet Sancta ſedes Apoſtolica & Romana Eccleſi, cum omnia devotione & obedientiâ acceptant, ſuſcipiunt & amplectuntur. *P.* 540.

Concil. T. 14. *p.* 1740.

ordain'd, the Biſhop giving him his Bleſſing, and holding that hand with which he gave the Bleſſing upon his head; all thoſe Prieſts who are preſent, lay their hands upon his head too, by the hands of the Biſhop, invoking the influences of the Holy Ghoſt upon him; which Impoſition of hands ſignifies the power of exerciſing the gifts of the Holy Ghoſt. In which words, ſince he agrees ſo exactly with, as to tranſcribe the *third Canon of the fourth Council of* Carthage, I need not repeat that again: It's true, he mentions afterwards the Ceremony of touching the Chalice and Patten, but of that only as *additional or accidental, not Eſſential.* And *Caſalius* in his Book concerning *Ancient Chriſtian Rites*, tho he plainly determine Orders to be one of the ſeven Sacraments of the new Law, yet never mentions the touching the Veſſels, but only Impoſition of hands; which, as he proves from Scripture, confers Grace, and has its due effects; and yet he gives us *Aquinas his Definition* of that pretended Sacrament. The firſt *Council* held at *Cologne* in the year 1536. aſſerts the ſame Doctrine, *That the Epiſcopal Office conſiſts chiefly in two things, the firſt of which is the laying on of hands, which is the Collation of Eccleſiaſtical Orders, and the Inſtitution of Miniſters.* And afterwards, *Impoſition of hands is that Door by which thoſe are admitted, who are rais'd to the Government of the Church.* So the

Secundùm Canonicam traditionem, Presbyter cum Ordinatur, Epiſcopo eum benedicente & manum benedictoriam ſupra caput ejus tenente, & omnes Presbyteri qui adſiunt, manus ſuas juxta manus Epiſcopi teneant, ſupra Caput illius Spiritum Sanctum invocantes, quæ Manus impoſitio operum Sancti Spiritus exercitationem ſignificat. *Durand. Rational. l. 2. c. 10.*

Ordo eſt Signaculum quoddam Eccleſiæ, quo Spititualis poteſtas traditur Ordinato---Impoſitio autem manuum confert gratiam & cum effectu conſiſtit. *Caſal. de vet. Chriſt. Rit. c. 26.*

Epiſcopi munus in duobus potiſſimum conſiſtit, 1. In Impoſitione manuum quæ eſt Ordinum Eccleſiaſticorum collatio, & Inſtitutio Miniſtrorum---Poſtea vero---Impoſitio manuum eſt Oſtium per quod Intrant, qui Eccleſiarum gubernaculis admoventur. *Conc. T. 14. f. 193.*

In collatione Ordinum quæ cum Impositione manuum velut visibili signo traditur, doceant Parochi, ritè ordinatis gratiam divinitùs conferri, quâ ad Ecclesiastica munera, ritè & utiliter exercenda, apti & idonei efficiantur, & quâ rata sint & efficacia, quæ à ritè ordinatis in Ecclesiâ, juxta Christi & Ecclesiæ Institutionem geruntur. Hanc vero gratiam esse Ordinis & Muneris, non Hominum aut personarum, nec ad cujusquam privatam, sed ad Communem totius Ecclesiæ utilitatem accomodari. Ideoque in ritè ordinatis, sive boni sive mali sint, efficacem esse, atque ita inter dispares Ministros Domini nostri dona semper æqualia semper bona & sacra permanere. *Concil. T.* 14. *p.* 679.

Council at *Mentz*, *Anno* 1549. *Let the Parish Priests teach their People, That in the Collation of Orders, which are given by the Imposition of hands, as the visible sign, That Grace is conferr'd by Heaven upon those who are regularly ordain'd, by which they are made apt and fit to exercise Offices in the Church duly and profitably, and by virtue of which those Church Matters, which are managed by Men ordain'd according to the Institution of Christ and his Church, are rarified and made efficacious : That this Grace belongs not to the Person, but to the Office, and is accommodated, not to any Mans private, but to the publique benefit of the Church, and therefore is effectual in those rightly ordain'd, be they good or bad; and therefore the gifts of our Lord, tho given to Ministers very differently qualified, are still the same, always good and always holy.* Which Doctrine perhaps even in some other particulars, is not very agreeable to those opinions espous'd by divers of the *Roman* Communion. I need not add here the Sentiments of *Habertus* and *Goar*, the learned Editors of the *Greek Pontifical and Euchology*, intending to take notice of them afterwards : But I cannot well pass by the Judgment of *Bonus Merbesius* in the Case, who tho he take a great deal of pains to appear Neuter in it, yet apparently enough inclines to this, *That the Essence of Orders consists in this Imposition of hands*, for which he refers us to several *Texts of Scripture*, several *determinations of Councils* and *sayings of the Greek Fathers*; but there's nothing more

more remarkable than what he alledges out of that learned Jesuite *Maldonate*, who plainly, and without any hesitancy determines, *That in conferring Orders, Imposition of hands is not to be look'd on as an unnecessary Ceremony, but as an Essential part of that Sacrament, and that to him this seems a necessary point of the Catholick Faith*; for which he gives these Reasons,

1. *Because whereever Scripture mentions Ordination, it expresses it by Laying on of Hands, and it seem'd to him a Rash thing to Desert Scripture, and pursue Chimera's,* i. e. *meer Natural Reasons.*

2. *Because it's evident by all Ancient Writers, that the Primitive Church Ordained none but by Imposition of Hands; but there is no mention at all made by any of them of touching the Chalice and Patten.*

3. *Because it seems very absurd, to exclude that Ceremony which was unquestionably deliver'd down to us by the Apostles from the Essence of the Sacrament, and to introduce another never so much as mention'd in Scripture.*

4. *Because this were to ruine the whole Sacrament, and to give up the Victory to Hereticks; for if Imposition of Hands be not the Essential Ceremony whereby this Sacrament is to be exhibited, Orders can never be prov'd a Sacrament by Scripture*: For whereas he seems to take it for granted, *That the matter of every Sacrament ought to be determin'd in Scripture*; He urges it well

Impositio manuum non est habenda tanquam Cæremonia non necessaria, sed tanquam pars essentialis Sacramenti, idque tenendum videtur fide Catholica.

1. Quia in Scripturâ ubicunque fit mentio de ordinatione, declaratur per manuum Impositionem, & videtur mihi esse temerarium Scripturam deserere & consectari Chimæras, *i. e.* rationes naturales.

2. Quia veterem Ecclesiam nunquam ordinasse sine Impositione manuum, ex omnibus Authoribus antiquis perspicuum est, de Traditione autem Calicis, & Hostiæ nulla est apud eos mentio.

3. Quia videtur nimis durum esse, Cæremoniam, quam nobis perspicuè tradent Apostoli, excludere à naturâ Sacramenti, & inducere illam de quâ nulla mentio fit in Scripturâ.

4. Quia hoc est labefacere totum Sacramentum & victoriam concedere Hæreticis; nam si Impositio manuum non est essentialis Cæremonia; per quam hoc Sacramentum exhiberi debeat, non potest probari ex Scripturis Ordinem esse Sacramentum. *Merb. Sum. Christ. de Sacram. Ord. Disp. 6.*

well enough, *That the Chalice and Patten not being taken notice of there, that Ordinance, to which such unscriptural Circumstances are Essential, can be no Sacrament.*

And this *Merbesius* takes to be more *Ancient and Catholick*, though he acknowledges the other at present to be the *more Common and Prevailing Opinion*. *Habertus* makes *Dominicus a Soto*, a *Spaniard*, Confessor to *Charles the* 5th. and present at *the Council of* Trent, to be the first Inventer of it, but without Reason, since, as I have proved before, both *Aquinas and the Florentine Council* espous'd the same Absurdity long before: Against it *Merbesius* urges this Argument, *If the Sacerdotal Grace be given by Imposition of Hands, then certainly that Imposition of Hands must constitute the Essence of the Sacerdotal Order; but the first is true, therefore the last.* This he proves from that of the Apostle to *Timothy*, *Ep.* 2. *c.* 1. *v.* 6. and from the discourses of *Moring* to that purpose; from the general silence of all *Ancient Ritualists*, and from the particular silence of some of latter date, who indeed mention that *Adjectitious Ceremony*, but yet only as Accidental, and not Essential to Ordination: Nay, he draws in the *Council of* Trent it self as an Abettour of his Opinion, by that passage concerning *Extreme Unction*, where they tell us, *That Bishops or Priests Regularly Ordain'd by them, with the Imposition of the Hands of the Presbytery, are the only lawful Ministers of that Sacrament.* Thus we see the *Division* of those of the *Roman* Church among themselves concerning this Matter; by which, according to their own Writers, they

Si per manuum Impositionem, datur gratia Sacerdotalis, illa ipsa Manuum Impositio Presbyteratus essentiam proculdubio constituit; Atqui per manuum Impositionem datur; Ergo.

Legitimi istius Sacramenti Ministri sunt, aut Episcopi, aut Sacerdotes ab ipsis rite ordinati per Impositionem Manuum Presbyterii. *Sess.* 14. *c.* 3.

they reduce themſelves to this *Dilemma*, *Either to determine the touch of the Veſſels to be the Eſſence of Orders, and conſequently Orders no Sacrament, or elſe to allow it's Eſſence to be Impoſition of Hands*; which Impoſition of Hands the *Church of England*, according to the Cuſtom of the *Ancient Univerſal Church*, has ever us'd ſince the *Reformation*, though not believing Holy Orders ſo conferr'd to be a Sacrament.

I might here take notice of that Conceipt of ſome of their Paraſitical Canoniſts, *That the Biſhop of* Rome *has that Plerophory of Power in himſelf, that his bare word can make a compleat Prieſt or Biſhop without any Ceremony at all*; which is fairly expos'd by the learned *Arch-Biſhop of Spalato*, as which, among other things ſufficiently proves Orders no Sacrament, unleſs we can have a *Sacrament without either Matter or Form*. To proceed then,

Spalat. de Republ. Eccleſ. l. 2. c. 4. ſ. 19.

3. Seeing our Ordination is thus far Regular, we are to conſider, Whether thoſe words made uſe of in our eldeſt *Reform'd Rituals* are not ſignificant enough; Or, Whether that Form of conferring Orders, was not ſufficient to impart Sacerdotal Power to the Perſons Ordain'd: Now, that it may not be left undetermin'd by the Ordainers, what particular Offices any Perſons are Ordain'd to, the *Arch-Deacon*, as in the caſe of *Deacons*, ſo in that of Prieſts, ſpeaks thus openly to the Biſhop, *Reverend Father in God, I preſent to You theſe Perſons to be admitted to the Order of Prieſthood*; After ſeveral Intercurrent Queſtions, the Biſhop declares to the People, *Good People, theſe be they whom we purpoſe, God willing, to receive this day to the Holy Office of Prieſthood*, &c. After which words, methinks there needs no plainer a deſignation to any Eccleſiaſtical Employ; Publick notice is given likewiſe in the Ordination of a Biſhop, that all

there

there preſent may know what Character he is to bear. After theſe things and ſome particular Queſtions propos'd to the Parties, and ſome Prayers put up to God; *For a Prieſt*, the Biſhop with the Prieſts then preſent, lay their hands upon every particular Mans Head, The Biſhop uſing theſe words, *Receive thou the Holy Ghoſt, whoſe ſins thou doſt remit they are remitted, and whoſe ſins thou doſt retain they are retained, & be thou a Faithful Diſpencer of the word of God, and of his holy Sacraments, in the Name of the Father, and of the Son, and of the Holy Ghoſt.* As for a Biſhop, the words whereby *Matthew Parker* in particular was ordain'd, were theſe; *Take the Holy Ghoſt, and remember that Thou ſtir up the Grace of God, which is in thee, by Impoſition of hands, for God hath not given us the Spirit of Fear, but of Power, and Love, and Soberneſs.* If now an Imitation of the Apoſtles be valid, nothing can come nearer, to what Scripture tell us of them, than thoſe words in the Conſecration of a Biſhop: Nor any thing more agreeable to the Pattern of our Lord, in the Commiſſion he gave his Diſciples, than thoſe us'd in the Conſecration of a Prieſt. And where ſo publick an Advertiſement is given to the Congregation, of what Office thoſe Conſecrated are appointed to, tho words to the ſame purpoſe may be repeated again, as in our later Books of Ordination, tho they may ſerve to illuſtrate the matter in hand more fully, yet there can be no ſuch neceſſity of them, as that the want of them ſhould invalidate the whole Ordinance: And as we have no Account in *Antiquity*, of any particular *form of words* appointed by our Saviour for the conferring of Orders; ſo we are aſſur'd that according to the moſt *Antient Methods and Ordinals of the Church of* Rome it ſelf, it's not the Words but the Impoſition of hands that's eſſential to Ordination.

Vide Regiſtrum Cantuar. ad calcem operum Bramhalli Ep. Armach. ex Autographo publicatum.

Be-

Beſides, If the *Church of* Rome, in the Collation of Orders according to their lateſt *Pontificals*, do no more than we do, it muſt ſeem very unreaſonable to condemn us as Defective. What they do then in the Ordination of Prieſts, which I ſhall only Inſtance in at preſent is this, *The Arch-deacon preſents thoſe to be* Ordain'd to the Biſhop with theſe words, *Moſt Reverend Father, our Holy Mother the Catholick Church, requires that You ordain theſe Deacons, here preſent, to the Burthen of Prieſthood, after the Arch-deacons atteſtation to their Merits, the Biſhop at large declares to the People his deſign to promote thoſe Deacons ſo preſented, to the Office of Prieſthood, requiring their teſtimony to their Converſation,* &c. *Then having given an Exhortation to the Perſons to be Ordain'd, when it's done, all ſtand up, and thoſe deſign'd for Ordination kneel down ſucceſſively by two and two, before the Biſhop. The Biſhop ſtanding before his Faldſtool with his Mitre on, without any Prayer or Anthem premiſed, puts both his hands ſucceſſively*

Archdiaconus præſentat Ordinandos Pontifici, dicens--Reverendiſſime Pater, poſtulat ſancta mater Eccleſia Catholica, ut hos præſentes Diaconos ad onus Presbyterii ordinetis--Quorum meritis Archdiacono teſtimonium exhibente, Pontifex annunciat Clero & populo dicens--Quoniam fratres Chariſſimi, *&c.*--& poſtea--Horum ſiquidem Diaconorum in Presbyteros ordinandorum auxiliante Domino, *&c.*

Poſt hæc ſurgunt omnes, & ordinandis coram Pontifice binis & binis ſucceſſive genu flectionibus, Pontifex ſtans ante Faldiſtorium ſuum cum Mitrâ & nullâ oratione, nulloque cantu premiſſis, imponit ſimul utramque manum ſuper caput cujuſlibet ordinandi ſucceſſivè, nihil dicens, idemque faciunt poſt eum omnes Sacerdotes qui adſunt.

Quo facto tam Pontifex quàm Sacerdotes tenent manus dexteras extenſas ſuper illos, & Pontifex ſtans dicit, Oremus fratres Chariſſimi, *&c.*-- & poſtea precatur Exaudi nos quæſumus Domine Deus noſter, *&c.*-- Ut ſuper hos famulos ſuos quos ad Presbyterii manus elegit cœleſtia dona multiplicet, *&c.*

Tum Pontifex claudit & inungit manus cuilibet ſucceſſive, quas ſic conſecratas aliquis Miniſtrorum Pontificis albo panniculo lineo ſimul, *viz.* dextram ſuper ſiniſtram alligat. Omnium manibus unctis & conſecratis Pontifex tradit cuilibet ſucceſſive calicem cum vino & aquâ & Patenam ſuperpoſitam cum Hoſtiâ & ipſi illam accipiunt inter indices & medios Digitos & Cappam Calicis & patenam ſimul tangunt, Pontifice ſingulis dicente, Accipe Poteſtatem, *&c.*

Quo finito Pontifex cum Mitrâ ſedens ſuper Faldiſtorium ante medium altaris, imponit ambas manus ſuper capita ſingulorum coram eo genu flectentium, dicens cuilibet, Accipe Spiritum Sanctum, quorum remiſeris peccata remittuntur & quorum retinueris retenta ſunt. *Pontif. Rom. in Ordin. Presb.*

ſively

ſively upon the head of every one, not ſpeaking a word: After him all the Prieſts who are preſent do the ſame; which being done, the Biſhop and Prieſts together lay hands on them; and the Biſhop ſtanding, exhorts the people to pray to God to ſend his manifold gifts upon thoſe whom he has now call'd to the Prieſtly Office, (which very expreſſion intimates the Sacerdotal Character already imprinted) and the Prayer to that purpoſe follows. After ſeveral other Ceremonies and Prayers, the Biſhop having anointed their hands, and one of his Attendants having ty'd them together with a Linnen Fillet, he reaches out to them the Chalice with ſome Wine and Water in it, and the Patten with an Hoaſt upon it, which they take between their fore and middle fingers, touching the Bolle of the Chalice and Patten at the ſame time, when the Biſhop uſes thoſe words, Receive thou power, &c. And here Maſs being celebrated, the Ordain'd Communicate, but only in one kind, and ſtanding before the Altar, make a Confeſſion of their Faith in the words of the Apoſtles Creed; which when they have done, the Biſhop ſitting upon his Faldſtool, with his Mitre on, before the middle of the Altar, and they kneeling down before him, he puts his hands upon every one of their heads, ſaying to every one diſtinctly, Receive the Holy Ghoſt, whoſe ſins, &c. Theſe are the moſt conſiderable Circumſtances in ordaining a Prieſt of the Church of *Rome*, in all which if Impoſition of Hands only Impreſs the *Sacerdotal Character*, and the touching of the Veſſels be only *Novel and Adventitious*, then it plainly follows, That the Biſhops of that Church in giving Holy Orders, do no more declare what particular Office that Impoſition of hands relates to, than the *Church of England* in her eldeſt *Rituals* ſince the *Reformation*.

But

But if we examine things farther, we ſhall find them much more defective; for whereas by the *Roman* Rubrick, the Biſhop lays hands on the Ordain'd three ſeveral times, and the firſt time uſes no words at all; it's the concluſion of the formerly-cited *Merbeſius* (and he pretends to good company in it) that *That firſt Impoſition of Hands that's in ſilence, confers the Prieſtly Character*; which he proves by 1 *Tim.* 4. 14. *Stir up the Gift which is in thee, and which was given thee by Propheſie, and by the Laying on of the hands of the Presbytery*; where the Apoſtle reſolves Orders into that particular Action. Then telling us how general his Opinion is, he concludes, *Therefore it's the firſt Impoſition of Hands, by which they are made Prieſts; ſince it's certain, they are neither made ſo by the ſecond laying on of Hands* (the Exhortation annex'd to which, as I obſerv'd before, ſuppoſes the Prieſtly power already given) *nor yet by the third, which is only us'd in the Concluſion of Ordination.* From all which it ſeems very probable, That let our Ordination be never ſo Imperfect, ſince we really uſe ſome Words at the inſtant of Impoſition of hands, and thoſe very pertinent and authentick, that Ordinance is at leaſt more compleat in our Church than in theirs, who lay on hands indeed, but declare nothing at all, either of their Reaſon for it, or their Meaning in it.

Iſta igitur prima Manuum Impoſitio, ea eſt per quam Sacerdotes efficiuntur, cum neque per ſecundam Manuum Impoſitionem fiant Presbyteri ut vidimus, nec per tertiam cum illa in fine ordinationis factitari ſolet. *Merb. de Sacr. Ord. D. 6. g. 52.*

4. The greateſt Bigots of the *Roman* Communion never charge the *Greeks* (tho they account them *Schiſmaticks* for the moſt part) with want of a lawful Prieſthood; yet their Rituals are certainly, *by Roman rules*, as defective as ours can be imagin'd. In

that Church, *He who was a Deacon before, and now to be ordained Priest, being brought according to prescription before the Bishop or Patriarch, the Patriarch makes the sign of the Cross three times upon his Head, when he fixing his eyes upon the Holy Table, and kneeling on both knees on the step, the Chancellor calls aloud, Silence. Then the Patriarch holding his right hand upon his Head, speaks aloud, so that all may hear, The Divine Grace which always makes sound those things that are weak, and compleats what's imperfect, promotes* N. N. *the most reverend Deacon to be a Priest: Let us therefore pray for him, that the grace of the All-Holy Spirit may descend upon him. Then again signing him three times, and laying his hand upon his head; when the Deacon has said, Let us pray, the Patriarch repeats that Prayer softly, O God who art without beginning and without end &c. After this follow the general Intercessions, which when they are ended, or while they are repeating, the Patriarch laying his hand again upon his head as before, Prays to God to fill him with the gifts of his Holy Spirit, that He may be capable of doing all things belonging to his Function.* I need not insist upon other Ceremonies, the Person ordain'd having receiv'd his Character before: Where it's observable, that as the *Greek* Church assigns the Office no otherwise but as the Church of *England* does, *viz.* by giving notice to the People

Προσέρχεται ὁ χειροτονούμενος καὶ σφραγίζεται τρίτον τὴν κεφαλὴν παρ' αὐτοῦ, καὶ ἐρείσας τὸ μέτωπον τῇ ἁγίᾳ τραπέζῃ, κλίνει καὶ ἄμφω τὰ γόνατα ἐπὶ τῆς κρηπῖδος, καὶ ἐκφωνοῦντος τοῦ μεγάλου χαρτοφύλακος, πρόσχωμεν Εὐθὺς ἐκφωνεῖ ὁ πατριάρχης εἰς ἐπόκοον πάντων, ἔχων καὶ τὴν δεξιὰν χεῖρα, ἐπάνω κειμένην τῇ κεφαλῇ αὐτοῦ. Ἡ θεῖα χάρις, ἡ πάντοτε τὰ ἀσθενῆ θηραπάτουσα καὶ τὰ ἐλλείποντα ἀναπληροῦσα, προχειρίζεται τὸν δεῖνα τὸν ἀλαβέστατον Διάκονον εἰς πρεσβύτερον· Εὐξώμεθα οὖν ὑπὲρ αὐτοῦ ἵνα ἔλθῃ ἐπὶ αὐτὸν ἡ χάρις τοῦ παναγίου πνεύματος· Καὶ λέγουσι πάντες τὸ Κύριε ἐλέησον τρίς, πάλιν οὖν σφραγίσας αὐτὸν τρίς, καὶ τὴν χεῖρα ἔχων ἐπιχειμένην αὐτοῦ τῇ κεφαλῇ, τοῦ διακόνου εὔποντος, Τοῦ κυρίου δεηθῶμεν, ἐπάχεται ὁ πατριάρχης, καὶ λέγει τὴν ἀχὴν ταύτην μυστικῶς· Ὁ θεὸς ἄναρχος καὶ ἀτελεύτητος, &c. *Pontific. Gr. de Consecr. Presbyt.*

People, what Order the Person is Consecrated to; so the *Greek* Church differs much from that of *Rome*, in the form of the Words used, which argues their opinion of the no-necessity of such a set Form, and consequently that Orders are no Sacrament, as that word Sacrament is understood in the strictest Sense by Ecclesiastical Writers: Yet *Habertus* is so far from supposing any *deficiency in the* Greek *Church*, that in Effect He charges *the Church of* Rome *with Innovation*; for he tells us, *That the words us'd upon touching the Vessels, are rather built upon Oral Tradition, than upon the Authority of any good Writers.* He refers us to several Testimonies of the *Greek* Fathers, of greatest Reputation, given to this Form, Originally us'd in their Church. He observes, that the Church of *Rome* objected nothing to the *Greek Rituals* in the *Florentine Council*: He shews, that Ordination and Laying on of hands, when apply'd to Men, set apart for the Service of the Church, are the same thing: That therefore in their Ecclesiastical Writers, Χειροτονία, Χειροθεσία, Χειρῶν ἐπίθεσις, and Χειροθεσία, all signifying *Laying on of hands*, are all indifferently us'd for Ordination. He alledges that of the Writer *De Ecclesiastica Hierarchia*, *That the Imposition of the Bishops hands, gives both the Character and Authority of a Priest*; and gives us withal such an Instance of the Indulgence of the *Roman* See to those of the *Greek* Communion in *Italy*, as must either prove their full satisfaction with the *Grecian* Priesthood, or else that the *Roman* Bishops have very little care of their good. It's the Decree of *Urban* the Eighth, *Let the Protector of the* Greek *Nation provide, that some Eastern Bishop, consecrated after*

Traditionis potius quam Scriptorum Authoritate constat. *Pont. Gr. obs. Hab.* 1.

Ἡ δὲ ἱεραρχικὴ χειρὸς ἐπίθεσις δίδωσιν τὴν τάξιν καὶ δύναμιν ἱερατικὴν λαμβάνειν. *c.* 5.

Caret Protector, ut Græcus aliquis ex Oriente ritu Græco consecratus Episcopus Romæ sit, ad Divina Officia atque Ordinationes ritu Græco peragendas, qui quæ ad Cæremonias & ritus Orientalis Ecclesiæ faciunt, docere alumnos possit, & ipse per omnia servet; Jurent quoque Italo Græci statum Ecclesiasticum ac sacros Ordines usque ad Presbyteratum ritu Græco suscepturos, quandoque & ubi Superioribus visum fuerit. *Ibid.*

the Greek *manner, reside at* Rome *to perform Divine Offices, and to Ordain according to the* Grecian *Rites, who may be able to teach Novices those things which belong to the Rites and Ceremonies of the* Eastern *Church, and may observe them exactly himself; and let the* Greeks *living in* Italy, *give Oath to take the Ecclesiastical Life, and Holy as Orders upon them, according to the manner of the* Greeks, *as far as the Order of Priesthood, when and where their Superiours shall think fit*: Which is not only a fair attestation to the validity of the *Grecian* Orders, but seems to imply the *Greeks* dissatisfaction with the *Roman* Hierarchy, and a strange kind of Condescension in the Universal Bishop, to recede from his own Rights, and to give leave to a suppos'd Schismatical Clergy, to increase and thrive within his Jurisdiction. And *Romanists* have sufficient reason to acquiesce in this Liberty of theirs, if what *Father Goar*, in his Notes upon the *Euchology* informs us be true, That *Imposition of Hands is not only an Adjunct of Holy Orders, or meerly adventitious, not only an Integral part, or a thing requir'd for Decencies sake; but that it's wholly the Intrinsical necessary and Essential Matter of them; by which as the Apostles of old created Deacons, Presbyters and Bishops, as appears by their Writings, and the History of their Acts; so without that, the Bishops who succeed them, can raise no Man to Superior Orders*

Neque enim Comes est solùm & adventitia, non Integrans tantum & ex decentia requisita, sed intrinseca omnino necessaria & essentialis Materia; quâ adhibitâ sicut olim Apostoli, prout in eorum Actis & Scriptis legimus Diaconos Presbyteros & Episcopos creârunt, absq; illâ pariter nullum in sublimiores Hierarchiæ Ecclesiasticæ gradus successores Episcopi possunt evehere. *Goar. in Euch.* p. 256.

in

in the Sacred Hierarchy. And as he tells us afterwards, *If we examine the Euchology never ſo ſtrictly, we ſhall find no other matter of Orders ſo much as once mention'd, but Impoſition of Hands*; and his Inference from all is very remarkable, and much againſt the now prevailing Tenet of the *Roman* Church, *That ſince it's neceſſary there ſhould be ſome one Eſſential Rule or Method of diſpenſing Holy Orders in the Univerſal Church, and that there can be no other Matter of Orders aſſign'd in the* Eaſtern *parts of that Church, but only Impoſition of Hands; it muſt follow without Diſpute, that even in the* Latine *Church, the ſame excluſive of all other Ceremonies, is Eſſential to them:* And to this Opinion of his, methinks that of *St. Chryſoſtome* agrees very well, who tells us in plain terms, *This is Ordination, The Hand is laid upon the Man, but God Operates the whole, and it's Gods Hand which touches the Head of the Perſon Ordained, if he be Ordained Regularly.* If then all this be true, if we have indeed the concurrence of ſo large a part of the *Catholick Church* as the *Greek* is, and that the Form of words us'd by them, is no more Demonſtrative of the Order to be conferr'd, than ours in the Church of *England* was at the beginning of the Reformation; we can be no more deny'd, to have a *Regular Succeſſion of Church Officers* than they. And we may ſuppoſe, ſuch Conſiderations mov'd *St. Clara, P. Walſh,* and others of the *Roman* Communion, to allow our Orders as full and valid to all intents and purpoſes: But that we want a *Power to offer other Sacrifices,*

Cum in Univerſâ Eccleſiâ unam Sacramentorum adminiſtrandorum rationem eſſentialem (materiam nimirum & formam) ſtatuere neceſſe eſt, nec in Græca illius portione, alia quam manus Impoſitio queat aſſignari; Indubiè ſequitur, in Latinâ eandem quoque eſſentialem eſſe reputandam. *ibid.*

Τοῦτο ἡ χειροτονία ἐστίν. ἡ χεὶρ ἐπίκειται τῇ ἀνδρὸς, τὸ δὲ πᾶν ὁ θεὸς ἐργάζεται, καὶ αὐτοῦ χεῖρ ἐστὶν ἡ ἁπτομένη τῆς κεφαλῆς τοῦ χειροτονουμένου, ἐὰν ὡς δεῖ χειροτονῆται. *Chryſ. in Act. Ap. Hom.* 14.

crifices, than thoſe of Praiſe and Thankſgiving, is a Want no more intolerable in our Prieſts or Presbyters, than it was in the Apoſtles themſelves. And I have not yet heard of any Catholick Tradition, that either our Saviour us'd thoſe words, *Receive thou Power to offer Sacrifices*, &c. to any Apoſtle; or that the Apoſtles us'd it to any of thoſe whom they afterwards Commiſſion'd to Preach the Goſpel.

5. Our Orders then being valid, as to to their *Eſſentials*, notwithſtanding that great *Pretended defect*; it will follow, that all that Charge laid upon our Church of Hereſy and Schiſm, can no way render them imperfect or ineffectual: And if the *Roman* Doctrine of the *Indelible Character* be true, thoſe who aſſert that muſt for their own ſake defend our Church, eſpecially ſince it's apprehended by ſome, as we obſerv'd before, that a denial of the *Indelible Character* would irrecoverably ruine the Sacrament. And ſuch indeed was the Doctrine of the Ancient Church, in which the *Hereticks and Schiſmaticks* are with all *Severity* prohibited to *ordain* any, or to *Adminiſter Sacraments*; yet if they would ſtill without fear of *Eccleſiaſtical Cenſure* preſume to do ſuch things, their Actions were good, and in full force; Antiquity ſo concurring with that Common Law Maxime, *Quod fieri non debet factum valet*; *That which of it ſelf, or ſo and ſo circumſtatiated, ought not to be done; yet when it is once done, ſtands good and irreverſible.* I wonder not indeed that *Baptiſm*, tho given by *Hereticks*, ſhould be approv'd in the Church of *Rome*, ſince they allow *Lay-men*, *Women*, *Perſons unbaptiz'd*, *nay*, Jews *or* Turks *to baptize in caſes of neceſſity*: But in ſo doing, they ſeem much to forget a ſtanding Rule of their own, *That none can give that to another, which he never had himſelf*: For, as I remem-

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ber, they tell us, *That Baptiſm is one of thoſe Sacraments which imprint an indelible Character.* Yet ſuch is the Doctrine of their great *Aquinas.* They deny indeed, that any can give Holy Orders, except Biſhops; but He who is once made a Biſhop, muſt continue ſo to his liſes end; nor can the Irregularity of his Converſation, nor any Schiſm created by him in the Church, nor any Hereſy inveſted or propagated by him, take away that *Epiſcopal Power* perſonally inveſted in him, howſoever the *Exerciſe of that Power*, may be reſtrain'd by *Civil or Eccleſiaſtical Conſtitutions*; and conſequently thoſe capable of Orders, who are conſecrated by ſuch Biſhops, are really *Deacons, Prieſts, or Biſhops*, according to the particular Character impreſs'd on them: So we may find *Arrian Biſhops* Ordaining others of equally *Heretical Sentiments* with themſelves; which Perſons ſo Ordain'd, if at any time they abjur'd their *Heretical Pravity*, were receiv'd into the *Orthodox Church*, and admitted to exerciſe the ſame Offices, they were formerly aſſign'd to, without *Re-ordination*: To this purpoſe we read in the *Anſwers to the Orthodox*, publiſh'd among the works of *Juſtin Martyr*, *That the Crime of an Heretick returning to the true Faith, if it had been only ſome falſe Opinion, was to be rectified by a change of Judgment, if it were an Error in Baptiſm, by Confirmation, if in Orders, by laying on of Hands*; which laying on of Hands was no Reordination, but only a particular Ceremony, whereby the *laps'd in time of Perſecution*, as well as thoſe who had *fallen into Hereſie*, *Laymen* as well as *Clergy Men*, were readmitted into *Catholick Communion*: So

Τοῦ αἱρετικοῦ ἐπὶ τὴν ὀρθοδοξίαν ἐρχομένου τὸ σφάλμα διορθοῦται, τὸ μὲν κακοδοξίας τῇ μεταθέσει τοῦ φρονήματος. τοῦ δὲ βαπτίσματος, τῇ ἐπικρίσει τοῦ ἁγίου μύρου. τῆς δὲ χειροτονίας, τῇ χειροθεσίᾳ. *Reſp. ad Orthod.* 14.

Dionyſius

Dionysius of Alexandria, *in Eusebius*, tells us, *That it was an Ancient Custom, that such should be receiv'd into the Church by Prayer, with laying on of hands*; and *Aurelius Bishop of Carthage*, determining concerning the *Schismatical Dotanists*, orders, *That seeing it was not lawful to iterate that, which was to be given but once, if they heartily renounced that Error, they may be receiv'd into that one Church, the Mother of all Christians, by laying on of hands*: And the same care is taken in the *Eighth Canon of the first Council of Nice*, which is plain it self, and so interpreted by *Balsamon*, *Zonaras* and *Aristenus*, and farther illustrated by our *Learned Beverege*. The same is attested on the part of the *Latin* Church, by *St. Austin*, in his answer to the Epistle of *Parmenian the Donatist*, and by *Anastasius*, *the Second* of that Name, Bishop of *Rome*, in an Epistle to *Anastasius*, Emperour of *Constantinople*. The care taken was only this; That the persons should be qualified according to the Canons of the Church, in that case provided, and that the Persons ordaining should be really Bishops; which things being secured, the Ordain'd upon Readmission to Catholick Communion, retain'd their Offices and Powers still.

Παλαιοῦ γέτοι κεκρατηκότος ἔθους ἐπὶ τῶν τοιούτων μόνη χρῆσθαι τῇ διὰ χειρῶν ἐπιθέσεως εὐχῇ. *Euseb. Hist. Eccl. l. 7. c. 2.*

Ὅτι τὸ ὀφεῖλον προσάπαξ δίδοσθαι, ἐπαναληφθῆναι οὐκ ἔξεστιν, ἀναθεματιζομένου τοῦ τῆς πλάνης ὀνόμαστος, διὰ τῆς ἐπιθέσεως τῆς χειρὸς ἀναδεχθῶσιν εἰς τὴν μίαν ἐκκλησίαν, μόνην μητέρα τῶν χριστιανῶν. *Conc. gen. T. 2. p. 1083.*

August. cont. Epist. Par. l. 2. c. 13.
Anastasii 2. Epistola ad Anast. Imp. de Acacio & Acacianis.
Conc. gen. T. 4. c. 7. 8.

To conclude this then, If Orders be no Sacrament in a strict sense; if the Essence of them consist only in Imposition of the hands of Bishops; if the *Greek* and Antient *Latin* Church, and the most learned persons of the *Latin* Communion, now agree in that Doctrine; if the Church of *England* in her first reform'd Rituals, gave as clear an Assignation to his particular Office

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to the Perſon ordain'd, as either the *Greek* or *Roman* Church do at preſent; and finally, if real Hereſy or Schiſm, cannot annihilate Epiſcopal Sacerdotal power: The conſequence of all muſt be, *That our Orders are ſtill good and valid, and the Eſtabliſh'd Church of* England, *ſo far at leaſt a true and ſound Member of the Catholick Church of Chriſt.*

And now it were no difficult Matter, to retort the Objection againſt our Adverſaries, and prove the invalidity of their Orders, upon the Principles and Practices of their own Church. For,

1. They tell us, *That it's the Intention of the Prieſt, not the Form or Matter of Inſtitution, that makes the Sacrament*: So that tho a Man be ordain'd a Prieſt or a Biſhop with all the Ceremonies of the Pontifical, and by a Biſhop with thoſe very words now made uſe of in the Exhibition of the Veſſels; yet if the Biſhop minds not what he's about, or intend not to do what the Church intends, the Ordain'd remains ſtill without either Character or Power, by which means if one Biſhop has but once fail'd in the Collation of Orders, they run down, for ought they know, *in infinitum*, without any due Conſecration; and ſince humane Frailties are ſo many, and the Artifices of Hell ſo inceſſant and prevailing, as we muſt needs have a great many Doubts naturally grow upon us, concerning the *Intentions* of thoſe whoſe lives we ſee *Extravagant and Impious*; ſo from thence we neceſſarily deduce an Infinity of Uncertaintys. If this *Conceipt* were only the *Caprice of ſome wild Head*, it were the leſs conſiderable: But it's the determination of their *oraculous Council of Trent*, that *If any ſhall ſay there is not required in Miniſters*, Si quis dixerit, in Miniſtris, dum Sacramenta conficiunt & conferunt, non requiri intentionem ſaltem faciendi quod facit Eccleſia, *Anathema ſit. Seſſio. 7. Can.* 11.

while they Conſecrate and diſpence the Sacraments, an Intention at leaſt of doing what the Church does, Let that Perſon ſo ſaying be accurs'd : And the Annotators upon the *Plantin* Edition of that Council, refers us to the Decrees of *Eugenius* the 4th. in the *Florentine* Council, where we are taught, *That the Sacraments are perfected by three things; By outward Signs, as the Matter, by Words, as the Form; and by the Perſon of the Miniſter diſpenſing the Sacrament, with an intention of doing that which the Church does; of which three things, if any one be wanting, there can be no Sacrament.*

Omnia Sacramenta tribus perficiuntur, videlicet, Rebus tanquam Materia, Verbis tanquam Forma, & Perſona Miniſtri conferentis Sacramentum, cum intentione faciendi quod facit Eccleſia; quorum ſi aliquod deſit, non perficit Sacramentum. *Inſtruct. ad Armenos. Conc. gen. T.* 13. p. 535.

It were an eaſie work to confute this Opinion, as being both Unſcriptural and Irrational; and how it thwarts the Doctrine of ſome great Men of your own, may be ſeen by thoſe *Paſſages in the Margin*; but as they aſſert it, it is *Argumentum ad Homines*; the conſequence of which we know well enough, the *Truth* we ſhall leave them to make good as well as they can. But, if we look upon *Conſecration to Church Offices* only as an *Holy Ordinance*, but no *Sacrament:* We may then challenge the Church of *Rome* as introducing a *Nullity* in their Orders, by ſo notorious a deviation from the Examples of *Chriſt and his Apoſtles*, from the Methods of the *Ancient Univerſal Church*, and from their own *Authentick Conſtitutions*; to prove which Crime of theirs,

Sacramenta miniſtrari poſſunt à bonis & à malis, à fidelibus & infidelibus, infra Eccleſiam & extra; quia ſi diſpenſari poſſint tantum à bonis, nullus eſſet certus de ſuſceptione Sacramenti, cum nullus ſit certus de bonitate Miniſtri, ſicut nec de propria, & ita oporteret ſemper iterari, & malitia unius præjudicaret alienæ ſaluti. *Lindwood. Conſtit. prov. l. 1. tit. 7. gl. pro quibus citat B. Thom. Edit. Oxon. 1679.* Intra Catholicam Eccleſiam, in Myſterio Corporis & Sanguinis Domini, nihil à bono majus, nihil à malo minus perficitur Sacerdote, quia non in merito Conſecratis, ſed in verbo perficitur Creatoris & virtute Spiritus Sancti. *Decreti p. 2. c. 1. Qu. 1. citat. ex Auguſtino contra Epiſt. Parmen. l. 2.*

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we may recur to thoſe Authorities before inſiſted on: From which we learn, *That Impoſition of Hands* was the only Eſſence of Orders; that their modern Ceremonies are meer Innovations, and, as by them us'd, ſhameful Corruptions of the firſt Inſtitution: For tho' we allow that *Power to the Governors of every true Chriſtian Church*, to add ſome ſignificant *Ceremonies* to a Divine Ordinance (provided they are neither *Indecent*, *Superſtitious nor Troubleſome*, and therefore might paſs by that *addition of touching the Conſecrated Veſſels* among other little *Fooleries* of that Church;) Yet ſince they have fixt *the Eſſence of that Ordinance*, in that touching of thoſe Veſſels, and have made Impoſition of Hands, rather an *impertinent Formality*, than a matter of Neceſſity, as may appear from that of *Gregory the Ninth*, *In fragmentis Decretalium*; we cannot but conclude, that they have gone beyond all bounds of *Juſt Eccleſiaſtical Authority*. For in that Decree. as it's plain, that Impoſition of Hands is made a meer non-eſſential Circumſtance; ſo it infers a Power in perſons Ordain'd, to execute their Functions in all parts, as occaſion requires, without it; for it lays no prohibition on them, and yet orders the ſupplying of all defects only at Canonical times, the Interſtices of which, are long enough to admit various exertions of *Diaconal or Sacerdotal Power*. Nor does the Gloſs upon this part of the Canon Law help the matter at all, though it be clog'd with a Superfætation of Notes: For tho' the firſt be, *That a Deacon and Presbyter ought to be Ordain'd by Impoſition of Hands*; the ſecond, *that*

Presbyter & Diaconus cum ordinantur Manus impoſitionem tactu corporali, ritu ab Apoſtolis introducto, recipiunt; Quod ſi omiſſum fuerit, non eſt aliquatenus iterandum, ſed ſtatuto tempore ad hujuſmodi Ordines conferendos, cautè ſupplendum quod per errorem extitit prætermiſſum. *Concil. general.* Tom. III. p. 384. c. 52. *Epiſt. ad Archiepiſc. Lond. In margine vero decretalium melius legitur, Lugdunenſem.*

Nota 1. Quòd Presbyter & Diaconus per manus Impositionem debet Ordinari. Item Nota. Quòd Ordinatio Sacerdotis & Diaconi, introducta est exemplo Apostolorum. Item nota, quòd idem est in parte quod in toto. Item, Quòd duo imperfecta faciunt unum perfectum. *Decretal. Greg.* l. 1. *Tit.* 16. c. 3. *gl.* p. 282. *Edit. Lugd.* 1671.

that manner of Ordination is deduc'd from Apostolical example; yet sure it's concluded, that *there's the same virtue in a Semi-Ordination, as in our Compleated, and that two Imperfects makes one Perfect.* We cannot deduce any thing from the whole, but *That an Ordinance unquestionably sacred, and of Divine Original, is so far perverted by those of the* Roman *Church, as to have lost its Nature*; which conclusion we may be the more confirm'd in, if we observe that Assertion of some Modern Casuists, *That where by any Mistake it has so happen'd, that the Person to be Ordain'd, did not touch both the Patten and Chalice with that exactness requir'd by the* Roman *Rubrick; or where it is rationally doubted, whether they did touch them or not, there they ought to be Ordain'd again, the former Ceremonies being wholly Insignificant:* Which strange Sleight of *Apostolical Practice*, and weight laid upon this *new Invention*, I can no way reconcile to that Position of *Alexander Alensis*, *Those things which are order'd by Men, may be alter'd by Men; but those which are instituted by God, may not be changed but by the Command of the same God.* Besides, as to Sacraments they tell us, *They must be administred* In Forma Ecclesiæ, *or that otherwise they are ineffectual.* What Church then must that be, according to whose Form Orders must be conferr'd? Must it be the Ancient or Modern Church of *Rome*? The Question is Reasonable, since they have varied from themselves so much; for we can find no *Western Ritual* mentioning the Touch of the Vessels, for the first

Bonacina. D. 8. q. 2. *puncto* 3.

Quæ ab homine Ordinata sunt, ab homine possunt mutari, quæ autem á Deo instituta sunt, non nisi dictante Deo debent mutari. *Alensis Sum.* p. 4. q. 9. *Membr.* 1. & 2. *art.* 2.

Decret. p. 2. c. 1. q. 1. c. 51. *Hi qui* c. 52. *Si quis.*

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Nine hundred years after Chriſt: If at laſt the Ordination of Paſtors in the Church of God, be inſtituted by Chriſt and his Apoſtles; and if the manner how thoſe firſt Church-Governors collated Holy Orders, be expreſs'd on Sacred Writ: Then thoſe who have varied ſo much from their Preſcriptions, and yet pretend to confer the ſame Divine Grace ſtill, have to the utmoſt of their Power evacuated both the Diaconal and Sacerdotal Offices within their own Church; and if urged ſeverely with their own Principles, muſt appear at beſt but an *Embryo, an unſhaped and incompleat Church, their Prieſthood, Sacraments and Government, falling at once to the ground.*

2. It's obvious to any to object to them, *That Laying on of hands, without uſing any Words at all, whereby the meaning of that action ſhould be gueſt at, is a Ceremony of no Conſequence at all*: Yet the very Eſſence of Orders, according to their *Schoolmen* before cited, conſiſts in ſuch a *mute Impoſition of hands*; by which it appears, That the Sacrament of Orders, as they call it, is of a very different Nature from all the reſt: For ſhould the Prieſt *Anoint* a Man with *Oyl*, tho in a *Dying State*, and ſay nothing; who would call it *Extreme Unction*? Who would dream that the Prieſt *Baptiz'd* every Man whom he ſhould *Sprinkle Water on*, unleſs he us'd the *words of Inſtitution*? And we conclude, That thoſe of the *Roman Communion*, would ſcarce believe the *Bread and Wine Tranſubſtantiated into the Body and Blood of Chriſt, by the bare Contact of the Prieſts Hand*, without thoſe powerful Words *Hoc enim eſt Corpus meum*; the words being as Eſſential to the Sacrament, as the Elements, or the particular action of the Prieſt. Now if a Biſhop lay his hand upon my Head, and ſay nothing, who knows whether it be to give me his

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Bleſſing, to confirm me after Baptiſm, to Conſecrate me to ſome ſacred Employ; or whether it were not an action purely accidental, or a mark of ſome perſonal kindneſs to me? *For a Biſhop, as a Biſhop*, may intend by ſuch an action any one of theſe things, as well as Ordination: It's true, they have ſome *circumſtantials and appendages* in their preſent *Rituals* demonſtrative enough, but thoſe may be omitted, and a *perfectly mute Impoſition of hands* be made uſe of alone, as being only Eſſential to the thing deſign'd; for *if the Eſſentials of an Ordinance be us'd, the Circumſtances can add nothing to its Perfection or Imperfection*: So the *Roman* Church allows Baptiſm of Infants a compleat Sacrament, when adminiſtred by ſuch perſons who have no Authority to Conſecrate the Elements, or by Prieſts in ſuch ſtreights of time, as render their Conſecration impracticable. If we ſhould grant what ſome would fain perſwade us, *That Impoſition of hands, and touching the Veſſels, are both Eſſential to Ordination*: Notwithſtanding this, As when they allow *Bread and Wine* both as *Eſſentials* to the *Sacrament of the Lords Supper*, yet they eſteem it enough, to adminiſter that Sacrament *in one kind* to all Communicants; ſo it may upon the ſame grounds be determin'd ſufficient, to give Orders only by one Mean, the *virtue* of the other *Eſſential* being ſuppos'd to be in that one by *Concomitancy*: But a Ceremony wholly ſilent, is ſo very unintelligible to the vulgar, that though they could be brought to apprehend its general meaning, yet unleſs there were ſo many *different Modes of laying on of Hands*, it were impoſſible for them to diſtinguiſh between Biſhops, Prieſts and Deacons, to the great trouble and diſſatisfaction of thoſe, who among a thouſand Doubts and Uncertainties, muſt par-

partake of the Ordinances of God by their hands: And this defect themſelves are ſo ſenſible of, that though Impoſition of hands be only a *dumb Circumſtance*, yet when the *Veſſels are exhibited*, in which Action they now generally fix the Eſſence of Orders, the Biſhop ordaining uſes a *particular Form expreſſive of the Office* then conferr'd. But it is

3. Such a *Form*, as if well examin'd, would leave us more at a loſs for the validity of their Prieſthood, than all their precedent ſilence, *Take thou Power*, &c. where it would give us very great ſatisfaction, if they would inform us, what kind of *Sacrifices* their Prieſts offer, Whether *Typical, and ſo Carnal and Senſible*, Or elſe *Spiritual*: If Spiritual, we know of none ſuch relating to their publick Duties, but Prayers and Praiſes, in their largeſt extent *Spiritual Sacrifices indeed, acceptable to God through Jeſus Chriſt*: We know 1 Pet. 2. 5. of none concerning them in private, but ſuch as all Chriſtians may offer as well as Prieſts, *Preſenting their Bodies a living Sacrifice, holy and acceptable to God,* Rom. 12. 1. *which is their reaſonable Service.* If their Sacrifices are *Typical*, by whom were they Inſtituted? Or what are they *Types* of? If of the *Meſſiah* to come, their *Prieſthood* muſt be either *Judaic or Pagan*, whoſe various Sacrifices, either more expreſly, as commanded by God, or more darkly, as taken up from *Arguments of Gratitude*, or from *Imitation*, were their great expreſſions of their Hope of a *Meſſiah* to come, or of ſome extraordinary Proviſions of Immenſe Goodneſs, for the Worlds Redemption from that prodigious Corruption it was immerſt in: If their *Prieſthood* be ſuch, they muſt no more pretend to be an *Evangelical*, much leſs *the one Holy Catholick Church.* If their Sacrifices be *Types of the Meſſiah already come*, they

they are the *Propheſies of things long ſince paſt*, and juſt as good Senſe. If they inſtance in the *Sacrament of the Lords Supper*, we believe that to be in *Euchariſtical Commemorative Sacrifice*, of which as oft as we partake worthily, we preſent a juſt Offering of Thankfulneſs to God for the infinitely meritorious Death and Paſſion of our Saviour; and this Sacrifice is ſtill purely Spiritual. But if they would perſwade us, That in *that Euchariſt, the real, natural and ſubſtantial Body of the incarnate Son of God is broken as upon the Croſs: that the ſame Blood which then ran in his veins, is actually ſhed as by the Nails and Spear: That every Prieſt as oft as He conſecrates the Elements, does ſo break his Body and ſhed his Blood, and then offer them in Sacrifice to God the Father*: We believe no ſuch Sacrifice can be now offered. The *Jewiſh* Sacrifices grew needleſs, when Chriſt had offer'd himſelf, not as they had been uſeleſs before, but as they had relation to him: As their Sacrifices were no longer requir'd, ſo no Prieſts were needful to attend them: And this is the Argument us'd by the *Author of the Epiſtle to the Hebrews*, when having aſſerted the Imperfection of Judaic Sacrifices, the impoſſibility that the Blood of Bulls and Goats ſhould take away ſin; he ſhows us how *Jeſus Chriſt* (to whom he applies thoſe words of *David*, *Sacrifices and Burnt Offerings thou wouldſt not*, &c.) takes away the uſe of thoſe Sacrifices, that he may evidence the abſolute neceſſity and validity of his own, by which he ſatisfy'd and accompliſh'd the will of God: *By which will we are Sanctified, through the offering of the Body of Jeſus Chriſt once for all*: Again, *This Man after He had offer'd one Sacrifice for Sins, He ſate down for ever on the Right Hand of God*. And, *By one offering he has perfected for ever them that are ſanctified.*

Heb. 10. 10, 12, 14, 18.

ſied. Now Chriſtians generally believe, *that Chriſt by this one offering of himſelf, obtain'd remiſſion of ſins for all them that Believe*; and then the Apoſtles conſequence is very natural, *Where remiſſion of theſe is, there is no more offering for ſin, if no more offering for ſins, then none at all, and then no need of ſuch ſacrificing Prieſts.* Nor has *Eſtius* at all prov'd the neceſſity of the Continuance of ſuch propitiatory Sacrifices, notwithſtanding that great one of our Saviour upon the Croſs, who indeed was the only acceptable High Prieſt, who had power to offer ſo perfect a Sacrifice. It might be added, That the ἀναίμακτον θυσία, the *Incruentum Sacrificium* of the Antients agrees very ill with this *Tranſubſtantiated Corporeal Sacrifice*, but well enough with the notion of a *Commemorative and Spiritual one.* We might urge that of the learned *Oughtram*, concerning the Eſſential difference between that of *Aaron* and the *Evangelical Prieſthood.* That *Aarons* office as a Sacrificing Prieſt, was to manage the affairs of Men with God, according to that of the Author to the *Hebrews*, *Every High Prieſt taken from among Men is ordain'd for Men in things appertaining to God*, Heb. 5. 1. *that he may offer both gifts and Sacrifices for men*: Whereas the buſineſs of the Apoſtles and their Succeſſors in the Miniſtry of the Goſpel, is to manage the buſineſs of God with Men, according to that of St. *Paul* to the *Corinthians*, "*We are Ambaſſadors of* 1 Cor. 5. 20. "*Chriſt, as tho God did beſeech you by us*, we pray "in Chriſts ſtead that you would be reconciled unto "God: St. *Paul* ſpeaks of himſelf as a real Sacri- "ficing Prieſt, upon account of his *offering up the* Gen- "tiles *to God*, who were acceptable becauſe *Sanctified* Rom. 15. 16, "*by the Holy Ghoſt*; but in the ſame place he calls 17. "himſelf not the Miniſter of the *Gentiles to Chriſt*,

"but the Minister *of Christ to the Gentiles*; and "therefore it's observable, That *Evangelical Ministers* are no where in Scripture call'd Ἱερεῖς or Ἀρχιερεῖς, "with relation to any such *Corporeal Sacrifices* as "the *Jews* offer'd, it not being the Ministry of "the Apostles, but the Priesthood of Jesus Christ, "that succeeded in the room of *Aarons*. But the prosecution of these things would carry us too far beyond the bounds of the present Controversie; only from the whole it will follow, *That the Sacrificing Priests of the* Roman *Church, by deserting the Commission given by Christ to his Apostles, are indeed relaps'd into Judaism, or worse: By which means their boasted Succession is quite broken off, to the ruine of their Churches Catholicism; if, as they tell us, a Succession of Christian Priests and Bishops be one necessary mark of such a Church.*

Oughtram. de Sacrif. l. 1. c. 19.

And now we have reason to admire the *Goodness* of *Almighty God*, who, as He made the *Jews* the bittersest Enemies of our Saviour, the *preservers* of those *Sacred Oracles* which confirm'd his *Messiahship*, and by them, as *Instruments*, deliver'd down those Holy writings to us *Gentiles*, to our *Conviction*, tho they had no such effects upon that *Obdurate People*; so he has made the *Church of Rome*, the *Conveyancer* of a *Truly Apostolical Hierarchy* down to us, tho they have almost lost it among themselves: They continue still the *Imposition of Hands*, though only as a *Collateral and non-essential Ceremony*, which we hope may have other *Effect* upon them, than what's agreeable to their own *Mistaken Principles*: But since their abuse or contempt of it, cannot alter the Nature of the thing it self, We, deducing that Practice of *Imposition of Hands* from them,

them, as they from *the Apoſtles*, and laying its due weight upon that *Apoſtolical Inſtitution*, without Additions or Alterations: We enjoy that *Ordinance full and compleat* among our ſelves, and enjoy that Succeſſion really, which they have ſo long Impertinently boaſted and valued themſelves upon.

F I N I S.